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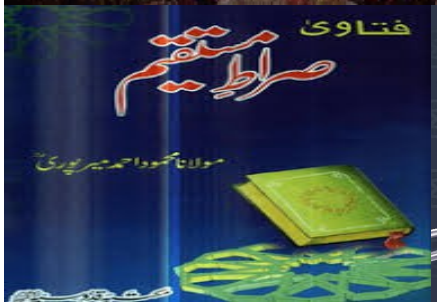

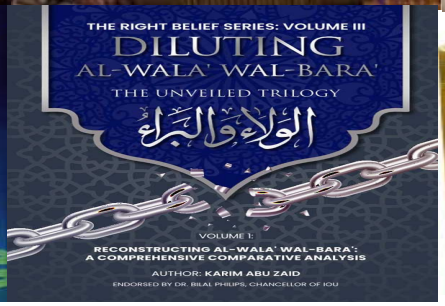

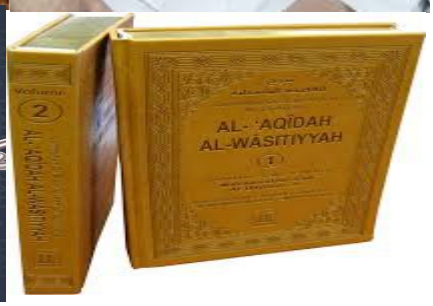

Bismillahi Ir-Rahman Ir-Raheem
May the Salah and Salam be on the Prophet (saw), his family and Companions!

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Chapter 1:
The virtues of Shaam and Damascus

Chapter 1: The virtues of Shaam and Damascus

Ahadith on Damascus:

Narrated Abu al-Darda': "The Prophet (ﷺ) said: The place of assembly of the Muslims at the time of the war will be in al-Ghutah near a city called Damascus, one of the best cities in Syria." (Abu Dawud and others, declared Sahih by Shaykh Albani)

It was narrated that al-Nawwaas ibn Sam'aan said: The Messenger of Allah (blessings and peace of Allah be upon him) mentioned the Dajjaal one morning, sometimes describing him as insignificant and sometimes describing him as significant…Then whilst he [the Dajjaal] is like that, Allah will send the Messiah son of Maryam (peace be upon him), who will descend to the white minaret in the east of Damascus, wearing two garments lightly perfumed with saffron, placing his hands on the wings of two angels. When he lowers his head it will drip and when he raises it, it will scatter drops like pearls. Every disbeliever whom his breath reaches will die, and his breath will reach as far as he can see. He will pursue him until he catches him at the gate of Ludd (Lod), and kills him … Narrated by Muslim (2937) (as quoted in Islamqa)

Ustadh Abdullah Ar-Rabbat mentioned in his book "The Merits of Al-Sham" p 60-61, a highly recommended book available on Amazon:

"The renowned historian al-Maqrizi (d 845) said: the Shaykh of the Sunna Abu Bakr b Abi al-Majd al-Hanbali informed me, he said: Imad al-Din ibn Kathir informed me, he said: " I heard Shaykh Al-Islam ibn Taymiyya say, "Isa shall descend to this minaret", and he pointed at the eastern minaret of the Umayyad mosque. It shall be white on that day. It did not used to be white, but then it burned after the Shaykh's death. It was then renovated and made white" (Durar Al-'Uqud al-A'yan al-Mufida 1/150)

Quotes from Islamqa of the hero of Shaam and Islaam, Shaykh Muhammad Salih Al-Munajjid on virtues of Shaam:

There are also reports which indicate that faith and goodness are greater in ash-Shaam than in other lands.

It was narrated that Abu'd-Dardaa' said: The Messenger of Allah (blessings and peace of Allah be upon him) said: "Whilst I was sleeping, I saw the pillar of the Book being taken from beneath my head, and I thought that it was being taken away, so I followed it with my gaze, and it was taken to ash-Shaam. Verily faith, when tribulations come, will be in ash-Shaam."

Narrated by Imam Ahmad in al-Musnad (36/62); classed as saheeh by the commentators on al-Musnad. It was classed as saheeh by al-Albaani in Takhreej Ahaadeeth Fadaa'il ash-Shaam wa Dimashq (p. 13)

Shaykh al-Islam Ibn Taymiyah (may Allah have mercy on him) said:

The pillar of the book and Islam – this refers to something that acts as a support;

what is referred to here is those who learn the Qur'an and adhere to it]
This is similar to the words of the Prophet (blessings and peace of Allah be upon him): "The heartland of the believers is ash-Shaam."End quote from Majmoo' al-Fataawa (27/42)

The hadith "The heartland of the believers is ash-Shaam" was narrated by Imam Ahmad and classed as saheeh by al-Albaani in Silsilat al-Ahaadeeth as-Saheehah (1935).

It was narrated that Ibn Hawaalah said: The Messenger of Allah (blessings and peace of Allah be upon him) said: "This matter will end with you becoming massed troops: troops in ash-Shaam, troops in Yemen, and troops in Iraq."
Ibn Hawaalah said: Choose for me, O Messenger of Allah, if I should live to see that. He said: "You should go to ash-Shaam, for it is Allah's chosen land, to which He will gather His chosen slaves. But if you refuse, then go to Yemen and draw water from your ponds, for Allah has promised me that He will take care of ash-Shaam and its people." Narrated by Abu Daawood (2483). Classed as saheeh by al-Albaani in Saheeh Sunan Abi Daawood (2483).

The reports concerning this support one another.

That does not mean that in some periods religious commitment in this land will not be weak, because the report has to do with time overall. The people of ash-Shaam are still a fortress for Islam and the Muslims, and this land is still good and is still producing bearers of knowledge who act upon it and teach the people about their religion, reviving what has been forgotten or become distorted of religious teachings. In this land and at the hands of its people, the greatest military campaigns of the disbelievers against the land of Islam have been defeated, as happened during the Crusades, and as happened when the Tatars and their evil were prevented from advancing further into Muslim territory. In this land, they were defeated, which led to their decline.

This goodness will remain among them, if Allah wills, until the end of time, until Allah, may He be exalted, destroys the Dajjaal and his followers at their hands, when the Messiah 'Eesaa ibn Maryam comes down and leads the believers in the fight against the Dajjaal.

Shaykh al-Islam Ibn Taymiyah (may Allah have mercy on him) said:
The Prophet (blessings and peace of Allah be upon him) highlighted the distinct character of the people of ash-Shaam by noting that they will continue to comply with the commands of Allah until the end of time, and that the victorious group will remain among them until the end of time. This is speaking of an ongoing matter that will remain with them, that they will be numerous and strong.
This description does not apply to anyone in the Muslim world except the people of ash-Shaam… knowledge and faith are still present in that land, and whoever fights in that land to support the faith will be victorious and will be granted divine help. End quote from Majmoo' al-Fataawa (4/449).

It was narrated that Abu Umaamah (may Allah be pleased with him) said: I said: O Prophet of Allah, what was the beginning of your affair? He said: "The prayer of my father Ibraaheem and the glad tidings of 'Eesaa. My mother dreamt that there

came out of her light by which the palaces of ash-Shaam were illuminated." Classed as saheeh by al-Albaani in Silsilat al-Ahaadeeth as-Saheehah (1545).

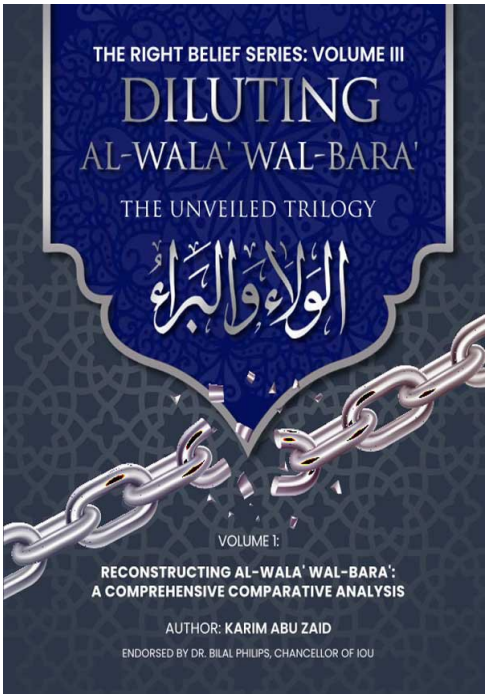
Ibn Katheer (may Allah have mercy on him) said in his Tafseer (1/444): The fact that ash-Shaam is singled out in conjunction with his light indicates that his religion and his teachings will abide in Bilaad ash-Shaam. Hence at the end of time, ash-Shaam and its people will be a stronghold for Islam, and in that land 'Eesaa ibn Maryam will come down. End quote.

With regard to the lack of religious commitment in some eras, this may happen for some wise purpose that Allah, may He be exalted, wills. But this does not cancel out the general principle.

In some hadiths, the Prophet (blessings and peace of Allah be upon him) indicated that the people of ash-Shaam may become corrupt, and if that happens, then its impact will affect the entire ummah.

It was narrated from Mu'aawiyah ibn Qurrah that his father said: The Messenger of Allah (blessings and peace of Allah be upon him) said: "If the people of ash-Shaam become corrupt, then there is no goodness in you, but a group of my ummah will remain victorious, not harmed by those who let them down, until the Hour begins." Narrated by at-Tirmidhi (2192). He said: This is a hasan saheeh hadith,

Chapter 2: Al-Wala Wal Bara, from book of Shaykh Karim AbuZaid



Chapter 2: Al-Wala Wal Bara, from book of Shaykh Karim AbuZaid

We will present here the fifth chapter of the book “Diluting Al-Wala' Wal-Bara', The Unveiled Trilogy Volume I, Reconstructing Al-Wala’ Wal-Bara’, A Comprehensive Comparative Analysis” of Shaykh Karim AbuZaid, introduced by Shaykh Bilal Philips.

This book of Shaykh Karim Abu Zaid, student of Muhadith Al-Asr Shaykh Abu Ishaq Huweini, is available for purchase on Amazon and its free pdf is available on https://karimabuzaid.com/

This book of Shaykh Karim Abu Zaid is the first volume of a series of 3 books on “Al Wala wal Bara” and at the moment two volumes of this series have been published and are present on Amazon.

I am very thankful for Shaykh Karim Abu Zaid who allowed me to quote from his book in magazine Ahl e Hadith.

Below a section of the introduction and complete fifth chapter of the book of Shaykh Karim Abu Zaid:

Notable Published Works on the Principles of Al-Wala' and Al-Bara'

There are two significant works on the principles of Al-Wala' (Loyalty) and Al-Bara' (Disavowal) that many contemporary Muslim theologians, such as Shaykh Salih Al-Fawzan, consider noteworthy, and influential.

The first is "The Strongest of all Bonds of Faith: Awthaq Ura al-Imān," authored by Suleyman ibn 'Abd al-Wahab at-Tamimi, a Hanbali jurist, theologian, and Islamic scholar from the Najd region in central Arabia. He passed away in 1233 after Hijrah.

The second is "The Way to Deliverance and Disengagement from Allegiance to the Apostates, and the People of Polytheism: Sabeel An-Najaah Wal-Fakaak [The Way to Salvation] Mann Mawalatil Murtadeen Wa-Ahlu Ishraq)" authored by Sheikh Hamad bin Ali bin Ateeq, who passed away in 1301 AH.

A more recent work on the subject is "Al-Wala Wal-Bara, according to the Aqeedah of the Salaf," authored by Muhammad Saeed al-Qahtani, and published in Thul-Hijjah 1413

Chapter Five
Al-Wala' Wal-Bara' Unveiled
Linguistic Roots and Significance

Overview

Known in Arabic as Al-Wala' Wal-Bara', the Doctrine[1] of Loyalty and Disavowal, is central to Islam and is the foundation for the believer's connection with Allah ('Azza wa Jalla). It affirms the values of unwavering allegiance to Allah ('Azza wa

1 The word (Doctrine) means a set of beliefs held and taught by the religion of Islam

Jalla) and His Messenger ﷺ, His religion, and fellow believers while rejecting unbelief and disbelievers, disobedience and disobedient, heresies and their adherents, and religious innovations and their proponents and followers.

As an illustration of the relevance of Al-Wala' Wal-Bara' throughout Islamic history, this tenet is based on the historical accounts of Prophet Ibrahim's (aleyhi Salam) migration and the Prophet Muhammad's ﷺ journey from Makkah to Madinah.

Despite its paramount significance, the Al-Wala' Wal-Bara' Principles often leads to misunderstanding and confusion among Muslims. Because of this, some people lose interest in the practice because they don't understand its relevance. In contrast, some individuals prioritize other considerations over loyalty to Allah and His precepts, such as ancestral roots or personal aspirations.

In this illuminating chapter, we delve into the history and significance of the term Al-Wala' Wal-Bara' in Arabic. By first knowing the definitions of the essential terminology related to loyalty and disavowal, we gain a more evident knowledge of the Islamic principles behind this fundamental idea.

Al-Wala', or loyalty, involves love and closeness, especially towards Allah ('Azza wa Jalla), His Messenger ﷺ, and faithful Muslims. Disbelief, disobedience, and their adherents are all things one must reject and separate oneself from to practice Al-Bara'. The principles of loyalty and disavowal in Islam can be better understood with a firm grasp of these linguistic definitions. Muslims can grow in their religion and connection to Allah ('Azza wa Jalla) by living according to these tenets. In this chapter, we will examine these basic concepts and incorporate them into our daily lives to move closer to the straight path and earn Allah's ('Azza wa Jalla) pleasure.

Al-Walaˋ (Loyalty): A Look at its Linguistic Meanings

In Islam, Al-Wala' (Loyalty) is a highly valued virtue encompassing other values such as love, affection, support, friendship, and honest counsel (Naseha). Since Al-Wala' has many facets and significantly affects our interactions, it is essential to comprehend the linguistic definition of the term.

The name Al-Wala' comes from the same linguistic root as the words for closeness and proximity. It indicates a strong emotional attachment and undying loyalty. This allegiance goes beyond simple commitment and includes true feelings of love, constant support, and a desire to help and elevate others.

Love, kindness, and concern for others are outward signs of Al-Wala'. It entails looking for ways to help others, comforting them when in need, and being there for loved ones through good times and bad. It also allows believers to feel more connected to one another and strengthens their relationships.

The focus of allegiance in Al-Wala' Wal-Bara' is on Allah ('Azza wa Jalla) and His Messenger ﷺ, His religion, and fellow Muslims. Devotion, then, is a firm resolve to act following the teachings of the Qur'an and the Sunnah of the Prophet Muhammad ﷺ. Believers use Al-Wala' to get closer to Allah ('Azza wa Jalla),

aiming to earn Allah‘s ('Azza wa Jalla) pleasure and model the admirable characteristics He has outlined for them.

The word Al-Wala's Arabic origins serve as a reminder that loyalty is an active quality. Loving and supporting fellow believers is an intentional act that calls for pure motives. It's a never-ending quest toward a deeper union with Allah and more harmonious interpersonal relationships.

Incorporating Al-Wala' into our daily routines creates a community characterized by kindness, cooperation, and mutual aid. It encourages us to look out for one another, support those in need, and provide sound advice out of genuine concern. It is a potent motive force that helps people form strong communities devoted to Allah and strive to live good, meaningful lives.

Al-Bara' (Disavowal): A Look at its Linguistic Meanings

Linguistic analysis of Al-Bara' (Disavowal) within an Islamic context reveals the richness and complexity of this term. Al-Bara' derives from the Arabic root “=” which means rejection and separation. It includes rejecting imperfections, distancing oneself from flaws, cutting ties with toxic people, and seeking perfection.

"Al-Bara"" refers to a deliberate separation from another person or thing. It captures the essence of rejecting influences, mindsets, and acts that contradict Islam's principles and just values. A person who declares, "You acquit me," is distancing oneself from the potentially detrimental influences of that person or belief.

Al-Bara' encourages Muslims to check their associations, worldviews, and environment to ensure they align with Islamic principles. It encourages people to give up behaviors and ideas that hinder their spiritual development. This rejection aims to protect the integrity, moral rectitude, and steadfastness on the noble path.

Disbelief, disobedience to Allah ('Azza wa Jalla), and those who actively resist the principles of Islam are the targets of rejection (Al-Bara') in the context of Al-Wala' Wal-Bara'. It's a public declaration of your dedication to Allah ('Azza wa Jalla) and to leading a life that pleases Him. The faithful sustain their faith and remain loyal to Allah and His commands by avoiding these destructive temptations.

The literal meaning of Al-Bara' emphasizes the necessity of maintaining a strict distance from anything that could compromise one's faith or the integrity of the law. He advises being selective in one's friendships and surrounding oneself with positive influences along life's spiritual path.

The Al-Bara Principle helps believers gain focus, fortitude, and moral rectitude. It gives individuals the freedom to act following their values and principles, which is conducive to their personal development on a spiritual and ethical level. Actively striving for perfection and distancing oneself from any belief or conduct that misleads them becomes a crucial part of the denial process.

Al-Wala' and Al-Bara' Origins: Love and Hate

Love and hatred are two powerful emotions, and they are the origins of the religious principles of Al-Wala' Wal-Bara. In Islam, the heart is considered the center of a person's emotions and intentions and plays a significant part in determining their actions and interactions. The actions and movements of the limbs reveal the heart's true condition and reflect a person's actual feelings and intentions. As a result, understanding the origins of Al-Wala' and Al-Bara' is critical for understanding the significance of these tenants in Islam.

Therefore, Al-Wala' (Loyalty) is defined linguistically as love, closeness, allegiance, aiding, and supporting. It is an emotion that reflects a significant commitment and loyalty to Allah ('Azza wa Jalla) and His Messenger ﷺ, His religion, a desire to connect with other believers who hold similar beliefs and values. As a result, Muslims are taught to love for Allah‘s ('Azza wa Jalla) sake and to exhibit their love through activities such as performing good deeds, displaying kindness and compassion to others, and assisting other believers in times of need. Similarly, allying with believers through supporting, helping, counseling, accompanying, cohabiting, and other means is the harvest of the heart's love.

Conversely, "Al-Bara'" originates from hatred and resentment; in Arabic, it translates to "Disavowal," which can be demonstrated through different ways to distance and disassociate themselves from something or someone. It is a powerful dislike or rejection towards disbelief, heresies, religious innovations, disobedience, and those who adhere to them and oppose Islam and Muslims.

Therefore, disassociations include despising, deserting, renouncing distancing, separating oneself from everything and everyone that Allah ('Azza wa Jalla) and His Messenger (saw) hate and oppose, and cultivating hatred within the heart. Disassociations also include harvesting the hatred that is already present in the heart. A believer will resent those who practice unbelief, shirk (polytheism), hypocrisy, and heresy (also known as Bida'h). Nevertheless, it is crucial to stress that this disavowal, when it entails hate, must be subjected to legislation. This will ensure that it continues to be an act of the heart as long as the perpetrators are not overtly antagonistic to Muslims. Instead, it is the responsibility of Muslims to display the magnificence of Islam in the hopes of bringing about a good change in the attitudes and behaviors of people via discussion, comprehension, and living out of the teachings of the religion.

The following verse from Surat Al-Maidah substantiate as supporting evidence of the points as mentioned earlier regarding Al-Wala‘ Wal Bara‘ Origins:

“**O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love, and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allah, and never afraid of the blame of the blamers. That is the Grace of Allah which He bestows on whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower**.”[2]

The above verse reveals a profound message for believers. It serves as a reminder

2 Qur‘an (5:54)

of Allah's ('Azza wa Jalla) Divine Wisdom and His promise to replace those who turn back from their religion with a people whom He ('Azza wa Jalla) loves and who, in turn, love Him ('Azza wa Jalla).

The above verse reveals the extent of Allah's ('Azza wa Jalla) Mercy and Guidance, assuring believers that regardless of the obstacles they must overcome or the people in their midst who may stray from the path of Islam, Allah's ('Azza wa Jalla) will always establish a community of devoted believers who exemplify the characteristics of humility, strength, and unwavering commitment to His cause. In other words, the verse demonstrates the depth of Allah's ('Azza wa Jalla) Mercy and Guidance.

The characteristics of the believers highlighted in this verse are their bravery in the face of criticism or condemnation from other people, their humility towards other believers, their sternness towards those who do not believe, their hostility to Muslims, and their determination to battle in the cause of Allah ('Azza wa Jalla). In addition, they do not waiver in their commitment to preserving the ideals of Islam, even when doing so leads them into conflict with the norms of society or the opinions of the majority.

The above verse is a potent source of inspiration for believers because it reminds them of Allah's tremendous love and support for those who continue to be firm in their faith. In addition, it inspires followers of Islam to cultivate the virtues of modesty, bravery, and dedication and to push themselves to achieve the highest levels of excellence in their commitment to Islam.

In addition, this verse encourages resiliency and confidence in believers by telling them that the grace of Allah ('Azza wa Jalla) is sufficient to meet all of their requirements. Last but not least, it serves as a timely reminder that Allah ('Azza wa Jalla) is All-Knowing, is well aware of their problems, and will continue to guide and assist them as they travel down their path.

Moderate Love, Controlled Hate: Balancing in Islam

Love and hatred are fundamental emotions that influence our beliefs, actions, affiliations, and behavior. Love and hatred are considered acts of the heart in Islam, reflecting a person's affection, devotion, and aversion towards particular objects or people. Al-Wala', or loyalty, derives from love, whereas Al-Bara', or disavowal, derives from hatred. As love and hatred are opposites, Muslims love and detest for Allah's ('Azza wa Jalla) sake, not worldly gain. Moreover, it is illogical to love something without hating its opposite.

Islam encourages Muslims to establish a balance and exercise moderation concerning these two emotions, resulting in the concepts of Moderate Love and Controlled Hatred:

Moderate Love is the expression of affection following Islamic laws and principles. Muslims are encouraged to exhibit their love for Allah ('Azza wa Jalla), His Messenger ﷺ, and fellow believers through worship, compassion, and support. However, these actions must adhere to the Quran and Sunnah's guidelines and practices, and Muslims must not deviate from them or introduce

their initiative to demonstrate this love.

For example, The love and affection Muslims have for The Messenger ﷺ of Allah should be moderate and balanced, avoiding excessive veneration that equates him with Allah ('Azza wa Jalla). For example, the introduction of so-called the Prophet's ﷺ birthday celebration (Mawlid) should not be justified as an expression of love; instead, love should be aligned with his prophetic teachings and deeds.

Umar ibn al-Khattab (rad) reported: The Messenger of Allah ﷺ said, "Do not exaggerate my status as the Christians have done with the son of Mary. Verily, I am only a servant, so refer to me as the servant of Allah and His Messenger."[3]

Similarly, expressing affection for other believers requires standing up for what is right and preventing them from oppressing others. Therefore, Muslims are encouraged to express their affection for other believers in a manner consistent with Islamic teachings and principles, even if it means confronting and holding accountable their fellow believers.

Anas ibn Malik (rad) reported: The Messenger of Allah ﷺ said, "Help your brother, whether he is an oppressor or is being oppressed." It was said, "O Messenger of Allah, we help the oppressed, but how do we help an oppressor?" The Prophet ﷺ said, "By seizing his hand."[4]

In contrast, **Controlled Hatred** is the management and channeling of hatred following Islamic teachings. Muslims are encouraged to despise what Allah ('Azza wa Jalla) despises and to cherish what Allah ('Azza wa Jalla) cherishes. For instance, Muslims should despise disbelief, heresies, disobedience, and injustice while cherishing Allah's ('Azza wa Jalla)obedience, good actions, and justice. Muslims must exhibit compassion, benevolence, and equity towards others, regardless of their disapproval of specific actions or behaviors, so long as those individuals do not pose a direct threat to Muslims. It is essential to emphasize that extending compassion to others should never involve compromising one's own beliefs or relationship with Allah ('Azza wa Jalla). However, it is essential to note that Muslims are encouraged to exemplify these qualities when they perceive that others may be receptive to Islam to foster an environment of tolerance and acceptance.

In addition, it is strictly forbidden for Muslims to allow personal animosity toward others to motivate them to commit acts of injustice or cause damage. Instead, they are urged to direct their disapproval towards what Allah disapproves of, namely by rejecting disbelief and disobedience and distancing themselves from those who oppose or contradict Islamic principles. This expression of disapproval must remain within the boundaries of Islamic laws and principles to ensure that no harm is inflicted on others. Allah ('Azza wa Jalla) says,

"**Do not let the hate you have for others incite you to commit injustice**" (Surah Al-Maidah: 8)

The above verse is a powerful reminder for individuals, particularly Muslims, to

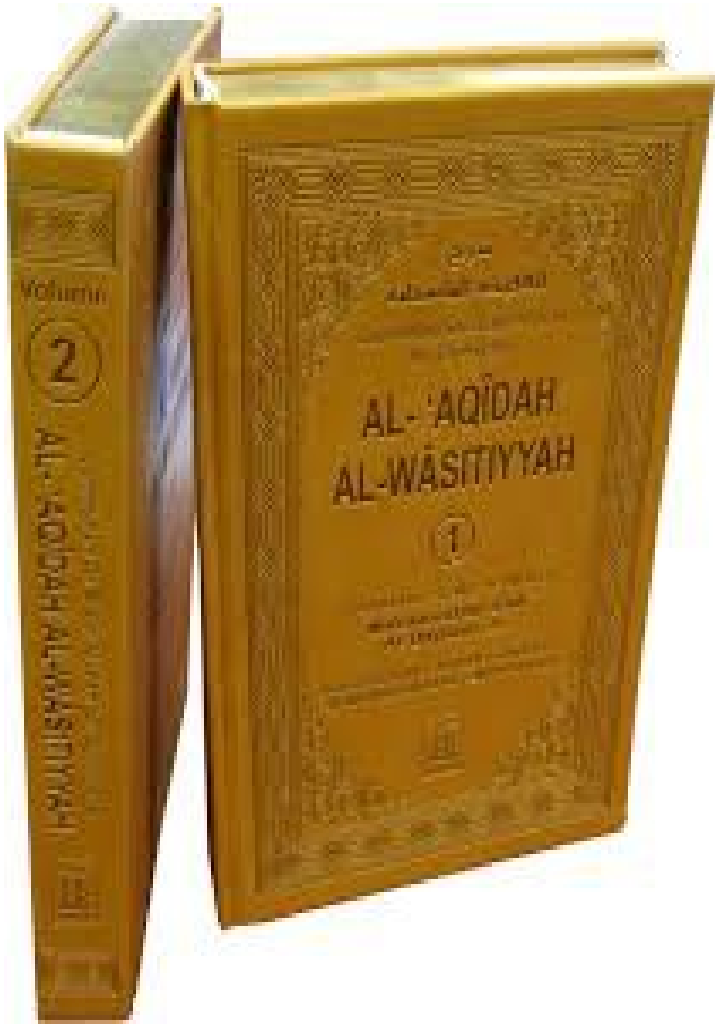
3 Sahih al-Bukhārī 3445

4 Sahih al-Bukhārī 2444, Sahih Muslim 2584

maintain emotional and behavioral control in the face of hatred. It emphasizes the significance of preventing personal emotions of hatred towards others from motivating unjust actions or behavior. This instruction adheres to Islamic principles by stressing the need to treat all individuals with fairness, equity, and respect, regardless of their differences or disagreements. By adhering to this guidance, Muslims can cultivate a society that upholds justice and nurtures harmonious relationships while remaining true to their beliefs and values.

Muslims are admonished to act justly, even towards those they detest or despise, and not to allow their emotions to cloud their judgment or deviate them from the path of righteousness. In Islam, enmity is not a negative emotion in and of itself; rather, its expression and manifestation can be negative. Muslims are therefore encouraged to hate what Allah ('Azza wa Jalla) hates and adore what Allah ('Azza wa Jalla) loves but, in a manner, consistent with Islamic teachings and principles.

Chapter 3: Creed of Ahlus Sunnah about Karamat and Mukashafah



Chapter 3: Creed of Ahlus Sunnah about Karamat and Mukashafah

Shaykh Al-Islam ibn Taymiyah in Aqidah Al-Wasitiyah

Shaykh ul Islam ibn Taymiyah wrote:

"Among the fundamentals of the people of the Sunnah is the belief in the Karamat of the Awliya. And What Allah caused to occur at their hands of unusual occurrences, regarding types of knowledge (Al-Ulum) and unveiling (al-Mukashafat), and types of ability (al-Qudrah) and effects (At-Ta'thirat). And what is reported from the preceding nations generations in Surah Al-Kahf, and other than that, and from the predecessors of this Ummah among the Companions, the Tabi'in and the rest of the generations of this Ummah, and they shall exist in it, until the Day of Resurrection"

(Quoted from "Commentary on Shaykh Al-Islam ibn Taymiyyah's Al-Aqidah Al-Wasitiiyyah" by Shaykh Al-Uthaimin, English translation by Darussalam Publications vol 2 p 427 and after)

Explanation of Shaykh ibn Utheymeen of Wasitiyah

Shaykh Ibn Utheymeen explained the text of Shaykhul Islam ibn Taymiyah quoted above:

"Concerning his statement: "*In types of knowledge (Ul-Ulum) and unveiling (Al-Mukashafat), and types of ability (Al-Qudrah) and effects (At-Ta'thirat)*:" meaning that Karamah is divided into two categories: A category that has to do with knowledge and unveiling, and another category that has to do with ability and effects.

As for Al-Ulum, one may possess some kinds of knowledge which other do not have.

As for Al-Mukashafat, that is what becomes apparent to him from things which are unveiled for him, in a way that does not occur for others.

An example of the first Al-Ulum (knowledges) is what is mentioned about Abu Bakr, that Allah let him look at what was in the womb of his wife, the pregnancy, Allah made him know that it was a girl

(Reported by Al-Lalikai in "Karamat Al-Awliya" (63) and Ibn Hajar mentioned it "Al-Isabah" (4:261)

An example of the second category, Al-Mukashafat (unveiling) is that what happened to the Commander of the Believers, Umar ibn Al-Khattab, may Allah be pleased with him, when he was giving a sermon to the people on the Minbar one Friday. They heard him saying: "O Sariyah! The mountain!" They were surprised at this statement. Then, they asked him about that. He replied that it had been shown to him that Sariyah bin Zanim, one of his leaders in Al-Iraq, was being surrounded by his enemies (in the war front). So he (Umar) was directing him to go towards the mountain, and he said to him: "O Sariyah! The mountain" Sariyah

heard the voice of Umar, so he went up to the mountain and sought fortification therein.

(Reported by Al-Bayhaqi in “Dalail An-Nubuwwah” and ibn Kathir in “Al-Bidayah” (7:131) and said: “Its chain is Hasan Jayid”. And Al-Albani graded it Hasan (good) in As-Silsilah As-Sahihah 1110)

This is among the matters of unveiling because it was a real occurrence, but it was far away.

As for the ability and effect, an example is what happened to Maryam when she took the trunk of date-palm tree and fresh dates started falling down upon her. And like the case of what happened to the one who possessed the knowledge of the Book, when he said to Sulaiman: “I will bring it to you within the blink of an eye.”

(“Commentary on Shaykh Al-Islam ibn Taymiyyah's Al-Aqidah Al-Wasitiiyyah” by Shaykh Al-Uthaimin, English translation by Darussalam Publications vol 2 p 435-426.)

Explanation of Shaykh Fawzan of Wasitiyah

Shaykh Salih Al-Fawzan wrote in his explanation of “Al-Wasityah” of Shaykhul Islam ibn Taymiyah:

“In his saying: “*Fi Anwa Al-Ulum wal Mukashafat wa Anwa’ Al-Qudrah wat Ta’thirat*” there is an indication to the fact that the Karamah, some of them can be from the category of knowledge and Kashf by the servant hearing what others do not hear or seeing what other do not see, awake or in sleep, or he knows what other do not know, and some of them can be from the category of Qudrah and Ta’thir.

An example of the first category: the saying of Umar: “O Sariyah the Mountain” while he was in Madeenah and Sariyah in the east.

(Narrated by Al-Bayhaqi in “Ad-Dalail” (6/370) and Abu Na’eem in “Ad-Dalail” (525), and it has many ways as in “Tarikh ibn Kathir” (7/131) and “Al-Isabah” (4/98) of ibn Hajar, “Takhrij Al-Arabeen” n 5 of As-Sakhawi and “Al-Maqasid” (736) of As-Sakhawi as well and “As-Silsilah As-Sahihah” 1110)

And Abu Bakr informing that there is a daughter in the womb of his wife”

(Narrated by Malik in Muwatta 40, and Al-Lalikai in “Karamat Al-Awliya” (63), see “Al-Isabah” (4/261)

…

As for the second category: the story of the one who had knowledge of the Book and him bringing the throne of Bilqis to Sulaiman (aleyhi Salam), and the story of the people of Al-Kahf and the story of Maryam, and the story of Khalid ibn Al-Waleed when he drank poison and was not harmed (narrated by Al-Haythami in

“Al-Majma' 9/350, and he said: narrated by Abu Ya'la and At-Tabarani and others and one of the two Isnad of At-Tabarani, it chains contains of narrators of the Sahih and it is Mursal, and it's two narrators are trustworthy except that Abu As-Safr and Abu Burdah ibn Abi Musa did not both hear from Khalid)

(Sharh Al-Aqidah Al-Wasitiyah, Maktabah Al-Ma'arif, p 199-200)

Explanation of Shaykh Rajihi of Al-Wasitiyah

Shaykh AbdulAziz Rajihi wrote in his explanation of Al-Aqidah Al-Wasitiyah:

“Karamah is an extraordinary event caused by Allah for or through a pious person because of the blessing of following the Prophet (saw). The author (rah) pointed out that Karamah is divided into two types:

First type: It occurs like knowledge and mystical disclosure of the unseen by knowing, hearing or seeing what others do not while sleeping or being awake or through inspiration.

Second type: It occurs in the nature of power and effects by causing matters to occur.

An example of the first type related to knowledge and mystical revelation of the unseen takes place when one hears or sees what others do not, as what happened to Umar ibn Al-Khattab when he saw the army in Nahawand while he was delivering a sermon on the pulpit in Medina. He called out to the army leader: “O Sariyah, the mountain (ie watch out the mountain), warning him from the enemy. Allah caused the army leader in Iraq to hear Umar's warning, so they put their back on the mountain and became victorious. This the karamah with which Allah honors Umar as his army was revealed to him while he was in Medina.

An example of the miracle occurrence in the nature of knowledge is that when Abu Bakr's wife was pregnant, Allah revealed to him that she would beget a girl.

An example of the second type, which is related to power and effect, includes what happened to Al-'Ala ibn al-Hadrami who crossed on the top of the Euphrates with his army...

Another example includes what happened to Usayd bin Hudayr and Abbad ibn Bishr after they left the presence of the Prophet (saw) on a dark night. A light came to them and guided them on their way, and when they parted away, the light spread into two, one for each of them.

Khubaib bin 'Adi was once a prisoner of the polytheists in Mecca, and grapes used to be brought to him, and he ate them, though there were no grapes in or around Mecca...”

(A commentary on Al-Aqidah Al-Wasitiyyah” by Shaykh Al-Islam Ahmad ibn Abd alHalim ibn Taymiyyan, commentary by: Abdul Aziz ibn Abdullah Al-Rajihi, translated and published by Al-Ihsan Publications USA, vol 2 p 207-208

The publisher added some footnotes to the narrations, but for the purpose of being brief I have not added these footnotes as the references of story of Umar ibn Al-Khattab and Sariyah and the story of Abu Bakr have already been mentioned in the explanations of Shaykh ibn Utheymeen and Shaykh Fawzan. As for the narration of Usaid ibn Hudair and Abbad ibn Bishr, and the narration of Khubaib ibn Adi, they are in Sahih Al-Bukhari as the publisher referenced them)

Shaykh Salih Aal Shaykh in his explanation of Wasitiyah

""And What Allah caused to occur at their hands of unusual occurrences." This (statement of Shaykhul Isam ibn Taymiyah) contains the fact that the one who established this Karamah for them or favoured them with a Karamah is Allah (Azza wa Jalla). It is not from the choice of the saint to bring their occurrence or not rather it is Allah ('Azza wa Jalla) who favours him with such. It can occur due to a need of him or it can be a favour without any need.

As for coming for a need: such as what occurred to one of the companions when his horse died, he invoked Allah and his horse stood up alive until he reached his home, as he (horse) had died in a place where there was no one, so he (the companion) feared to perish, so he invoked Allah and He resurrected it for him, and when he reached his house, the horse fell down dead another time.

Also Umar seeing Saariyah and his army and Saariyah hearing Umar, and this occurred due to a need..."

His statement: "regarding types of knowledge (Al-Ulum) and unveiling (al-Mukashafat), and types of ability (al-Qudrah) and effects (At-Ta'thirat)". Shaykhul Islam mentionned that the Karamaat of saints are of 2 kinds:

First: Karamaat from the types of knowledge and unveiling

Second: Karamaat from the types of ability and effects.

As for the Karamaat of knowledge and unveiling, they are either from the perspective of what is known rationally or from the perspective of removing the veil and curtain from the vision, or from the perspective of removing the veil and curtain from the hearing.

An example of Al-Kashf Al-Basari (removing veil from the vision) is what occurred to Umar when he was delivering a Khutbah in Madinah and he saw the Persian army so he said: "O Saariah, O Saariah". This Hadith was declared Hasan by Hafiz ibn Hajar and others, opposing those who weakened it. So this is a Kashf Basari from the side of Umar, the veil was removed from him, as the vision has a veil, and when it is removed, he sees something that he wouldn't see with the veil present for him. "**It will be said to the denier, "You were totally heedless of this. Now We have lifted this veil of yours, so Today your sight is sharp!**" (Qaf 50:22)

So when the veil is removed from the vision by death, he sees things with his soul that he wouldn't see in this world, he sees angels, those who speak to him, so

Kashf is the original state for him in the law. So the veil of the vision was removed for Umar, and the veil of hearing was removed for Saariyah, so he was able to hear Umar while Umar was in Madinah and Saariyah in his place in the land of the Persian, and hence they attached to the mountain and succeeded. This was a favour from Allah ('Azza wa Jalla).

Also from Al-Kashf Al-Basari is what occurred for Abu Bakr when he looked at the tummy of his wife while she was pregnant and he said: “A female is shown to me”, and when she was born after some time, it was accordingly. This was a Kashf from the vision”

(“Al-Lali u Al-Bahiyyah fi Sharh Al-Aqidah Al-Wasitiyah” vol 2 p 406-409, Maktabah Daar Al-Hijaz)

Explanation of Shaykh Abdullah Al-Ghunayman of Al-Wasitiyah:

“It can be something that he hears or it can be by vision with the eye or a vision in a dream, and all of them are called “Mukashafaat”. A matter can come to his heart and he is certain that it is true so he follows it and informs about it such as what happened to Abu Bakr, he informed that there was a daughter in the womb of his wife. And likewise Umar informed that from his progeny would come a child who would have a scar on his face and who will be just, and Umar ibn Abdil Aziz came as a just caliph. And likewise him being informed about the army in Nahawand while he was giving Khutbah on the minbar and it was unveiled to him (kushifa lahu), and he said: “O Saariyah, the mountain!” so they heard his voice, took their sides to it and this became the reason for their victory over the enemy, and all of this is from Mukashafaat”

(Al-Jalisaat At-Tullabiyah li Sharh Al-Aqidah Al-Wasitiyah” p 466, Dar ibn Jawzi)

Explanation of Shaykh AbdulKareem Al-Khudeir of Al-Wasitiyah

““Min Anwa' Al-Ulum wal Mukashafat”: And from it is what occurred to Umar ibn Al-Khattab (rad), while he was giving Khutbah on the minbar on a day, and the companions heard him saying: “O Saariah the mountain! O Saariah the mountain!” as it was unveiled to him (kushifa lahu) about Saariyah ibn Zaneem, who was one of the leaders, in the battlefield, so Umar instructed him and those with him to seek refuge in the mountain, and Saariah heard him, and this is a Karamah”

(“At-Ta'liqat As-Sanniyah 'ala Al-Aqidah Al-Wasitiyah” p 439 Dar ibn Jawzi-Ma'alim Sunnan)

Explanation of Shaykh Khalid Musleh of Al-Wasitiyah:

Shaykh Khalid Musleh in his explanation of “Al-Aqidah Al-Wasitiyah” only quotes statements of Shaykhul Islam ibn Taymiyah from other sources to explain “Al-Aqidah Al-Wasitiyah”. Portions of the statements of Shaykhul Islam ibn Taymiyah with their references quoted by Shaykh Khalid Musleh:

“Sometimes the servant hears what others do not hear, sometimes he sees awake

or in a dream what others do not see, and sometimes he knows things that others do not know by revelation or inspiration or descent of certain knowledge or true Farasah…" (Majmoo Fatawa 11/313)

"Such as the statement of Umar in the story of Saariyah, and Abu Bakr informing of the female child in the womb of his wife, and Umar informing of a child in his progeny who will be just…" (Majmoo Fatawa 11/318)

("Sharh Al-Aqidah Al-Wasitiyah min Kalam Shaykhul Islam ibn Taymiyah" of Shaykh Khalid Musleh p 199 Dar ibn Jawzi)

Shaykh Sultan Umayri in his explanation of Wasitiyah:

"And from its example, the saying of Umar: "O Saariyah the Mountain!" when he sent him to a place far away from Madinah in Shaam or Iraq, and the army was encircled and Umar saw him and the condition of this became unveiled to him, so he said: "O Saariyah the mountain!" and Saariyah heard him, so he went to the mountain and and the army was saved from defeat."

And from this is Abu Bakr informing about the sex of the child in the womb of his wife, he told that there is a female in the womb of her wife and she gave birth to a female"

("Al-'Uqud Az-Zahabiyah 'ala Maqasid Al-Aqidah Al-Wasitiyah" vol 2 p 474)

Shaykh AbdurRazaq Affifi on narration of Saariyah:

Shaikh AbdurRazaq Afifi establishes the narration of Saariya and counts it among Karamaat of saints, p 279-380 of his "Fatawa wa Rasail", compiled by his students Shaykh Waleed ibn Idrees Menese and Sa'eed ibn Sabir Abduh, Dar Al-Fazeelah and Dar ibn Hazm:

"And this is ibn Khattab while he was doing Khutbah, Allah sent him Ilham or showed him Saariyah and the army from his back and said: O Saariyah attach yourself to the mountain, meaning put your back to the mountain so the enemy does not come from behind.…"

Shaykh Ubaydullah Mubarakpuri affirms the narration of Saariyah

In a letter to Shaykh Ghazi Ozair Mubarakpuri dated of 13/5/79, Shaykh Ubaydullah Mubarakupri replied to some questions on Ahadith and among these questions was the authenticity of the narration of Umar ibnul Khattab and Saariyah, he replied:

"The incident of Hazrat Umar (rad) saying "O Sariyah go to the mountain" is mentioned in "Tahzeeb Al-Asma wa Lughat" of An-Nawawi v 2 p 10, "Asad Al-Lughah" v 4 p 65 and "Tarikh Khulafa" p 49 by quoting Al-Bayhaqi, Abu Nuayim in "Dalail Nubuwah", Al-Lalikai in "Sarh As-Sunnah"…Ibnul Arabi in "Karamat Al-Awliya" and Al-Khateeb among narrators of Malik and ibn Mardawaiyah with the mentioned chain of narration. Hafiz after mentioning the incident in a concise way in "Al-Isabah" said "Its chain is Hasan" so telling that this incident is not

authentic is not correct”

(“Makateeb Rehmani” to Shaykh Ameen Athari p 112.)

Shaykh Sulayman Mansurpuri on Kashf and Ilham

Qadhi Sulaiman Mansurpuri wrote about Ilham and Mukashafah in “Tayid Al-Islam” p 148:

“Bayhaqi Al-Waqt Qadhi Thanaullah (rah) wrote in “Irshad At-Talibin”: “The Ilham of Awliya brings Zanni knowledge (speculative knowledge) and if two hearts agree completely on one Ilham, it will reach the level of Zann Ghalib (preponderant speculation), but if the Kashf and Ilham of a Wali opposes a Hadith which is Ahad rather analogy (Qiyas) which fulfils the conditions of analogy, then on this case, we should give precedence to the Hadith and rather also to the Qiyas”

Afterwards Qadhi Sahib said that this matter was agreed by the Salaf and Khalaf. Abu Sulayman Darani (rah) said: “Do not act on Ilham as long as it is not attested by narrations” (Ihya Uloom)

The Peer of Peers Shaykh AbdulQadir Jeelani (rah) wrote in “Futuh Al-Ghayb”: “It is permissible to act on Ilham and Kashf on the condition that it does not oppose Quran and Hadith, also consensus and authentic Qiyas”

Shaykh Haneef Nadwi on Shaykhul Islam Ibn Taymiyah’s belief in Kashf:

Shaykh Muhammad Haneef Nadwi wrote on Kashf in “Aqliyat ibn Taymiyah” p 324:

“Allamah ibn Taymiyah was not a denier of Kashf and was not unaware of the importance of benefiting and Tahdith from the Lordship, but what was objectionable for him was that some Sufis have made Kashf as a definitive (Qat’i) way of Idraak while it is not Qat’i, and some blindly following the philosophers declared Gnosticism as equal to the knowledge of Prophethood. His (Ibn Taymiyah) saying is that Kashf is among the categories of a spiritual Ijtihad, and as Ijtihad is not Qat’i from its consequences, likewise Kashf is equally prone to mistakes and errors, and the Qat’iyat and certainty (Yaqeen) is only in Prophetic sciences.

(Ibn Taymiyah said:) “The Muhadath, if he receives Ilham and Ihdath from Allah from one side from Allah, he should present it to the Book and the Sunnah as he is not infallible. As said by Abul Hasan Shazili: Infallibility is in what comes from the Book and Sunnah and infallibility is not in Kushuf and Ilham” (“Qa’idah fil Mujizat” p 9)”

Shaykh Muhamaad Haneef Nadwi further wrote p 327:

“Allamah (Ibn Taymiyah)’s concept of Islamic Wilayah is free from any misunderstanding or confusion. For him this form of level and status is in imitation of Prophethood, and it means only that one reaches a level of sincerity in obedience and imitation, and he performs orders and avoids forbidden matters

with attention and the aspects of his behaviour and lifestyle are enlightened and high. And it is clear that such matters have no link to Tasarruf (control) in matters of the existence or Kashf of realities. If this clear and simple experience about Wilayah is correct then it means that if someone is a true Muslim according to the Book of Allah and the Sunnah of His Messenger ﷺ and no form of Tasarruf or Kashf manifest from him, then there is no problem, this does not create at all a defect in his status.

(Ibn Taymiyah said): “Know that the absence of Khawariq in knowledge and power (Qudrah) do not harm the Muslim in his religion, and the one who is not disclosed anything from unseen matters and nothing from Kawniyat are made Taskheer under him, this does not diminish his level in front of Allah” (“Al-Hujaj An-Naqliyah” p 124)

On the contrary if someone is gifted with the branches of tricks of Taskheer and gratified with the disclosure of condition (Kashf Ahwaal) but he is deprived of the beatifications of the religious law, then what is the doubt about his destruction? (Ibn Taymiyah said): “As for Kashf and Ta’theer, if it is not associated to religion, his author is destroyed in the world and in the hereafter” (“Qa’idah fil Mu’jizat” p 9)

Chapter 4: Biography of Shaykh Abdul Aziz Alawi

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His birth and studies

Shaykh Abdul Aziz Alawi was born on the 15 February 1943 in the village Budhimal, he was the son of the famous scholar Ahmadullah Budhimalvi. His grand father was named Mian Qadir Baksh and great grand father Haji Ali Muhammad.

Shaykh Abdul Aziz Alawi was 4 years old when the partition occurred. His family moved to the village Chak N 36 in the suburb of Jaranwala in the area of Faisalabad.

After some time, his father Shaykh Ahmadullah went to teach in the Madrasah Khadim Al-Quran wal Hadith in Jhok Dadu which was established by Mian Baqir, student of Hafiz AbdulMannan Wazeerabadi. Hafiz AbdulAziz Alawi passed 5 classes in governmental primary school there.

Afterwards Shaykh Ahmadullah went to Okara and Hafiz AbdulAziz passed the 6th class in Okara and then he passed middle there.

In 1961, after studying privately he gave exam of Matric in Faisalabad and obtained first division. At that time Shaykh Ahmadullah was teacher in the Madrasah Dar Al-Quran wal Hadith in Faisalabad and Hafiz Abdul Aziz was studying in the same Madrasah. He studied there for 5 years of Dars Nizami and reached Sunnan Tirmidhi.

After passing his Matric, Shaykh Ghulam Hariri advised Shaykh Ahmadullah to send Hafiz Abdul Aziz Alawi to Islamiyah College but Shaykh Ahmadullah preferred for his son to study only in religious studies.

In 1963 Hafiz AbdulAziz Alawi joined Jamiyah Muhammadiyah Okara and started to study Sahih Muslim but the the government announced the establishment of Jamiyah Islamiyah in Bahawalpur. It was before a religious Madrasah of the state of Bahawalpur named Jamiyah Abbasiyah. Once the government of Pakistan decided to turn it into an Islamic University, they announced that only those who completed Madrasah studies would be able to apply to it as there would be questions on Sahih Bukhari, Tafsir Baydawi and Al-Hidayah and they would need to pass the entry exam. Shaykh Muhammad Abduh Falah who was at the time the Shaykhul Hadith of Jamiyah Muhammadiyah in Okara advised Shaykh Ahmadullah to prepare Hafiz Abdul Aziz for the exams though he hadn't completed Dars Nizami and didn't study the 3 books mentioned above. More than 300 students went to the exams but only 17 were accepted and Hafiz Abdul Aziz was among them.

Among his teachers at this state University Jamiyah Islamiyah Bahawalpur, there were Shaykh Shamsul Haqq Afghani and Shaykh AbdurRasheed Nu'mani who were Deobandis.

Shaykh Ishaq Bhatti writes: “Hafiz Abdul Aziz would respect his teachers, and his teachers would also be compassionate with him. In his free time in general, he

would go the the house of Shaykh AbdurRasheed Nu'mani and would read a book near him, and sometimes he would borrow a book from him to read it and take it to Dar Al-Iqamah" ("Gulistan Hadith")

Shaykh Ishaq Bhatti also mentioned that Shaykh AbdurRasheed Nu'mani would ask Hafiz AbdulAziz Alawi to lead the prayer in his Masjid, but once a bigoted person complained to Shaykh AbdurRasheed Nu'mani that why do you put as an Imam someone who kills mosquitoes in the prayer (ie does Raful Yadayn). Shaykh AbdurRasheed replied to him that for us it is not a Sunnah but for the Imam it is, so you mocked the Sunnah and should repeat your faith. Afterwards he would ask his son to lead the prayer if he saw some non regular attendees as a precaution.

After completing his studies in Jamiyah Islamiyah Bahawalpur, Shaykh AbdulAziz Alawi returned to Jamiyah Muhammadiyah Okara to complete Dars Nizami. While he was studying, Shaykh Muhammad Abduh Falah appointed him to teach Tafsir Baydawi and a book of Arabic literature.

Hafiz AbdulAziz Alawi completed his Dars Nizami in 1966 from Jamiyah Muhammadiyah. He went afterwards in 1967 to Gunjranwala to study Sahih Al-Bukhari again from Hafiz Muhammad Gondalwi in Jamiyah Islamiyah, and he also studied the trasnaltion of 15 Parah of the Quran from him, and also in this period he completed his memorisation of the Quran.

Hafiz AbdulAziz Alawi's teachers:

1. Hafiz Muhammad Gondalwi
2. Shaykh Abdullah Verwali
3. Shaykh Muhammad Abduh Falah
4. Shaykh Ahmadullah Budhimalvi
5. Shaykh AbdulGhaffar Hasan
6. Shaykh Ghulam Ahmad Hariri
7. Shaykh AbdurRasheed Haneef Jhangvi
8. Shaykh Shamsul Haq Afghani
9. Shaykh Muaz Ar-Rahman
10. Shaykh Hidayatullah Nadwi
11. Shaykh Abdullah Amjad Chatwi
12. Hafiz Basheer Ahmad Bhujiyani
13. Shaykh Fathullah Irani
14. Shaykh Mir Zahid
15. Shaykh AbdurRasheed Nu'mani

His teaching

Shaykh AbdulAziz Alawi taught first in Jamiyah Ta'leemat in Faisalabad of Shaykh AbdurRaheem Ashraf. He taught there from 1967 to 1972.

He taught afterwards in 1973 in Jamiyah Ta'leem Al-Islam Mamun Kanjin.

In 1974 he taught for a year in Dar Al-Quran Faisalabad.

In 1975 and 1976, Shaykh AbdulAziz Alawi taught for 2 years in Jamiyah Muhammadiyah Shekhupurah of Shaykh Muhmmad Hussain Shekhupuri

In 1977, he taught again in Jamiyah Ta'leem Al-Islam Mamun Kanjin

He went in the same year 1977 to the Madrasah of Shaykh Sayid Habib Ar-Rahman Shah in Rawalpindi and taught there up to 1986.

From 1987 to 1988, he returned to Jamiyah Ta'leem Al-Islam Mamun Kanjin

Then from 1989 to the end of his life in 2024, Shaykh Abdul Aziz Alawi taught in Jamiyah Salafiyah Faisalabad.

He taught all books of Dars Nizami in his teaching career Tafsir, Hadith, Fiqh, Usul Tafsir, Usul Hadith, Usul Fiqh, Sarf, Nahow, Mantiq, Arabic literature, Balaghah, Ma'ani and ther subjects. In Jamiyah Salafiyah Faislabad, he would teach Sahih Al-Bukhari, Sharh Al-Aqidah At-Tahawiyah, Bidayatul Mujtahid, Al-Wajeez fi Usul Al-Fiqh and some books on Mantiq.

His famous students

1. Dr Zahid Ashraf
2. Dr Ateeq Ar-Rahman
3. Dr Hafiz Muhammad Na'eem
4. Dr AbdulJabbar
5. Dr Iftikhar Ahmad Azhari
6. Dr Zahid Qamar Hashmi
7. Qari AbdurRazzaq
8. Qari Muhammad Shoaib
9. Hafiz Muhammad Farhan
10. Qari Hidayatullah
11. Shaykh Adeel Ar-Rahman
12. Hafiz Hafeez Ar-Rahman
13. Hafiz Maqsood Ahmad
14. Hafiz AbdulAzeem Asad
15. Hafiz AbdurRazzaq Sajid
16. Hafiz Sanaullah Zahidi
17. Qari Khalid akram
18. Shaykh Muhammad Yusuf
19. Hafiz Muhammad Aslam
20. Shaykh Habeeb Ar-Rahman
21. Shaykh Muneer Ahmad

His writings:

1) An-Nasikh wal Mansukh: This essay was written during in 1965 during his studies in Jamiyah Islamiyah Bahawalpur

2) Al-Jarh wat Ta'dil: This essay was also written in 1965

3) He composed the book “Zubtadul Bayan” of Hafiz Muhammad Gondalwi during

his stay in Gujranwala upon his instruction.

4) He simplified the books of Hafiz Gondalwi upon his instructions: “Ithbat At-Tawheed” and “Ibtal At-Tathlith” and established sub-chapters to them.

5) He started during his stay in Rawalpindi an explanation of the headings of the chapters of Sahih Al-Bukhari

6) He wrote an explanation of the Arabic grammar book “Al-Fiyyah ibn Malik”

7) He summarised the book “Sharh Shuzuz Az-Zahab”

8) He wrote an epistle on Triple Talaq

9) In 1988, he wrote a series of articles in the magazine “Ta'leem Al-Islam” of Jamiyah Ta'leem Al-Islam on Imam Bukhari and his Sahih.

10) He wrote a series of articles on “Mutala'ah Quran” in the magazine “Tarjuman Al-Hadith” of Jamiyah Salafiyah Faisalabad.

11) He wrote a detailed article on the politics of Mu'awiyah (Rad) in “Tarjuman Al-Hadith”

12) A wrote an article on the status of the Wali in Nikah

13) He wrote an article on the issue of “Mafqood Al-Khabar”, when can the woman remarry when her husband is lost with no news of him.

14) He wrote an article on the Islamic system of governance

15) He wrote an article on the status of collective invocation after the prayer

16) He wrote an article on the fasting of Ashura

17) He wrote a series of articles on the order and Nazam of the Quran in the magazine “Tanzeem Ahl e Hadith” and criticised in it some views of Shaykh Ameen Ahsan Islahi.

18) He wrote an Urdu explanation of Sahih Muslim entitled “Tuhfatul Muslim” in 8 volumes published by Maktabah Nu'maniyah

19) He wrote an Urdu explanation of Sunnan Tirmidhi and also “Ilal Tirmidhi”

20) He translated the book “Wabil AS-Sayib” of Hafiz ibn Al-Qayim

21) He reviewed the book “Sharh Asma u Allahi Al-Husna” of Qadhi Mansurpuri and wrote an introduction to it

22) He translated an Arabic epistle on Imam Zuhri

23) He translated an Arabic biography of Imam Muslim

24) He wrote an introduction to the Urdu translation of “Tafsir ibn Katheer” by Shaykh Muhammad Khalid Sayf

25) He wrote an article on photography in the special number of the magazine Mohadis Lahore on photography

26) He translated the first volume of “Ighathah Al-Lahfan” of Hafiz ibn Al-Qayim

27) He reviewed the Tafsir "Nayl Al-Maram min Tafsir Ayaat Al-Ahkam" of Nawab Siddiq Hasan Khan published by Hadith Publications

28) He reviewed the Tafsir "I'rab Al-Quran wa Tafsirihi" which was published under the supervision of Hafiz Muhammad Sharif

Hafiz AbdulAziz Alawi was the head of the Fatwa committee of Jamiyah Salafiyah Faisalabad and the Fatawa of this committee were written.

He also reviewed and introduced many other works

His family

Hafiz AbdulAziz Alawi married in 1970, he had 6 daughters and 2 sons Muhammad Umar and Uthman.

The brothers of Hafiz AbdulAziz Alawi were also teachers. They are mentioned in the biography of Shaykh Ahmadullah Budhimalvi by Shaykh Ishaq Bhatti in “Dabistan Hadith”

His character

He was a good Khateeb and orator, he had an excellent behaviour and was of a joyous nature, he was very humble and very desiring to help others, a great worshipper praying regularly Tahajjud.

His student Amjad Rabbani wrote: “One of the particularity in his life was that he never kept knowledge as a theory or knowledge of the books but established this knowledge in all aspects of his life, and made his actions as an example for others”

He also wrote: “The simplicity in his life would not only make his teaching successful but was also an expression of the fact that knowledge is only for the pleasure of Allah and serving humanity”

His death:

Shaykh AbdulAziz Alawi passed away on the 10-12-2024 and his funeral prayer was conducted on the 11-12-2024 with a huge gathering of scholars and students. Hafiz Masood Alam lead the funeral prayer.

He left being not only published achievements such as his Urdu explanation of

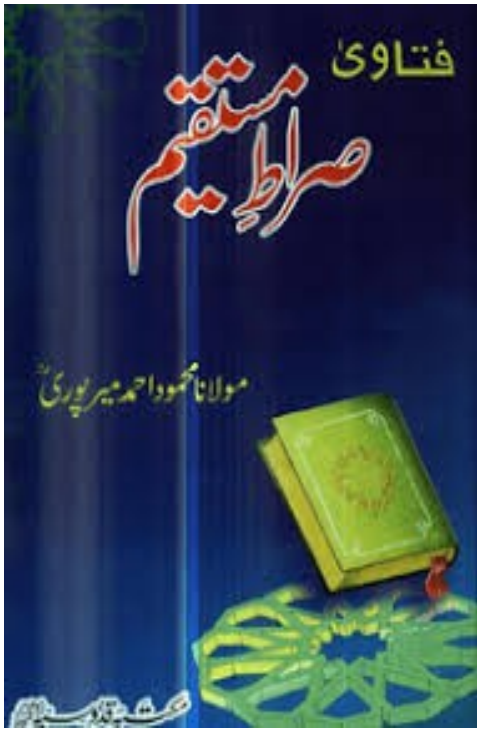
Sahih Muslim but also an ocean of students in his 57 years of teaching career from 1967 to 2024. (He also taught some classes in his final years in Jamiyah Muhammadiyah Okara while he was still a student).

His students are teachers in the main universities of Pakistan such as Jamiyah Salafiyah Faisalabad, Jamiyah Salafiyah Islamabad, some in Sind, some in Khanpur and other places. Many of his students established institutes and authored many books such as Hafiz Sanaullah Zahidi and others headed organisations such as Hafiz Maqsood Ahmad who was previously the head of Markazi Jamiat Ahl e Hadith Islamabad.

Among his recent students Shaykh Amjad Rabbani (graduate Jamiyah Salafiyah Faisalabad) is active in the organisation alulama headed by Hafiz Khizar Hayat which provides Fatawa from senior scholars of Pakistan such as Shaykh Abdussattar Hammad and others, and Shaykh Syed Abdullah Tariq (graduate Jamiyah Salafiyah Faisalabad, completed al-Bina Al-Fikri and other courses) is also very active in teaching in Islamabad and is the head of Ma'had Al-Imam ibn Al-Mubarak li Tarbiyah Wa Ta'lim.

Sources: “Gulistan Hadith” of Shaykh Ishaq Bhatti, and biography written by Shaykh Amjad Rabbani which is present on www.alulama.org

Chapter 5: Fatawa Shaykh Mahmood Ahmad Mirpuri



Chapter 5: Fatawa Shaykh Mahmood Ahmad Mirpuri

How did the event of the moon Splitting occur?

Question from Wajid Ali from Northampton: I heard many times that the Prophet Muhammad Mustafa Ahmad Mujtaba ﷺ pointed towards the moon and it split into two. Could you elaborate on this. I don't have any link with science, if Islam says something, I will believe in it. According to science, the moon was seen before the Prophet ﷺ as half and the moon was also seen fully.

Answer: The Khawariq 'Adat (matters breaking natural laws and norms) that are manifested upon the Prophets are called Mu'jizat , which is on one side an evidence of their truthfulness and on the other hand it is a favour of Allah upon them. The creed of the believer in all eras has been that Allah is the only one to have complete control of everything in the creation, so whatever He desires, He does Tasarruf (exercises control), others cannot oppose Him or cannot enter in this matter.

Likewise the particularities and powers given to different things are also given by Allah and He is capable of taking them back. Drowning in deep water, burning by entering the fire, bones breaking when falling from a mountain, if Allah wants, he can take away these powers, He can deprive the fire from burning and can deprive the water from drowning. Matters against Adat (norm) occur in such a manner at the hands of noble Prophets according to the order of Allah.

Science is related to knowledge and reason which are limited, and there are increases, additions and changes to it but it cannot contradict the Quran and neither does the Quran deny scientific knowledge, but even according to scientists nothing is definitive. Few years ago some matters were signs of progress and nowadays they are useless. Today's scientists have proved the theories and views of many previous scientists as false and we don't know what sayings of today's scientists will be declared as erroneous and obsolete by future scientists, as complete knowledge only belongs to the essence of Allah, and the rest has the possibility of defect.

The living and permanent miracle of the Prophet ﷺ is the noble Quran, whose similar was not brought before an cannot be brought up to the resurrection, and despite the decline and state of weakness of Muslims, this miracle is present with its complete status, and it contains the same potential to guide humanity as it did 1400 years ago. With this, many other miracles were mentioned in the Quran and Hadith among whom we count the splitting of the moon.

The first verse of Surah Qamar, Allah said: "**The Hour has drawn near and the moon was split (in two)**"

It is mentioned in Sahih Al-Bukhari that when the people of Makkah requested the Messenger of Allah ﷺ to bring a sign, then he showed them the moon in two pieces until the mountain of Hira could be seen between them (meaning there was such a distance between the two parts).

(Tr: Narrated by Anas ibn Malik: "The people of Mecca asked Allah's Messenger (

ﷺ) to show them a miracle. So he showed them the moon split in two halves between which they saw the Hira' mountain." Sahih Al-Bukhari, Kitab Manaqib Al-Ansar)

It is narrated in Musnad Ahmad that the disbelievers seeing this said that "Muhammad did magic upon us" but some among them said that people coming from outside confirmed the splitting of the moon so he can't do magic on them all.

We consider that in the same manner as everything in the creation proves the essence of Allah, the moon splitting in two parts where it shows the truthfulness of the Messenger of Allah ﷺ, it is also an expression of the power of the essence of the Lord (Ta'ala). The system of the Sun, the moon, the stars, the day and night are all under His control and choice, they all operate under a particular system by His command. Whenever He wishes, he can bring a change to it and whenever He desires, He can terminate it. Hence there is no need to worry about it, such events make the faith of believers upon the essence of Allah stronger and more firm.

What you wrote that the moon was seen before the Prophet ﷺ as half and sometimes as full, then this is correct as the moon is seen in different forms according to its rotation in different days of the month, and there is no change in it but it is known from Hadith that at the time of the Prophet ﷺ, the moon did not split into two in this manner, that it was seen as half in some parts of the day and as full in some other parts of the day, rather in the same day and at the same time, people saw the parts of the moon, both parts were separated and Ahadith mention the distance between them and informs us that the mountain of Hira came in the middle of both part, so the splitting of the moon was shown at a particular time and for a certain period.

(Fatawa Sirat e Mustaqeem p 98-101, edition Maktabah Quddusiya).

<u>Children being Imam in Ramadhan</u>

Question: In Ramadhan some young children lead the prayer, especially the prayer of Tarawih, some people complain that the prayer is not valid behind them a they have not reach the age of puberty. Is it true that the prayer is not valid behind them?4

Answer: There is a difference of opinion between the Imams of the religion, some declare it permissible and some declare it impermissible and some differentiate between the obligatory (Fardh) and voluntary prayer (Nafl), meaning non adolescent being an Imam in an obligatory prayer will not be permissible but in a voluntary prayer like Tarawih, he can lead the prayer.

But we learn from a Hadith that there is no difference between obligatory and voluntary prayers, and if he has the ability to be the Imam, then he can lead the congregation and it is correct to pray behind him.

In a Hadith, Amr ibn Salamah said: "They, therefore, put me in front of them and I was only a boy. And I wore a mantle, Whenever I was present in the gathering of Jarm (name of his clan), I would act as their Imam" (Sunan Abi Dawood

translated, Kitab Salah, Man Ahaqu bil Imamah p 267, N Hadith 582)

The essential role of the Imam is the knowledge of the Quran and its recitation, Amr ibn Salamah was at the time approximately 6 years old and he was appointed as Imam as he was the best at reciting the Quran, and it is true that most reciting behind him were noble companions.

Hence it is better that if there is no one of older age who can read the Quran in a better manner and there is only a child, then the child can be an Imam in both obligatory and voluntary prayers. Yes, if there is a scholar of older age or a Hafiz, then it is better to avoid making a child as Imam.

(Fatawa Sirat e Mustaqeem p 305-306, edition Maktabah Quddusiya).

Is it allowed to declare a Non-Muslim (ghayr Muslim) as disbeliever (Kafir)

Question: Is it correct to declare someone Kafir (whether he is Christian or Jewish)? What is your view on declaring a Muslim as Kafir (disbeliever) or Munafiq (hypocrite)?

Answer: As for declaring Christians and Jews as Kafir, then the Quran clearly declared them as Kafir. It is evident that those who not only rejected the Prophethood of our Messenger ﷺ but also show animosity towards him, there is no about them being Kafir.

The Quran states: "**Indeed, those who say, "Allah is the Messiah, son of Mary," have fallen into disbelief**" (Al-Maidah: 17)

"**Those who say, "Allah is one in a Trinity," have certainly fallen into disbelief**" (Al-Maidah: 73)

As for declaring a Muslim as a Kafir or Munafiq, then it is absolutely not permissible. If a Muslim acknowledges Kufr or denies one of the fundamental beliefs of the Shariah, or declares Halal as Haram or Haram as Halal, then in these cases, he can be declared as Kafir, but without clear Kufr but only weakness in action, we cannot declare someone to be a Kafir. We will quote here statements of the Messenger of Allah ﷺ regarding someone who declares Muslims as disbelievers:

Abdullah ibn Umar mentions that the Messenger of Allah ﷺ said: "Any man who says to his brother, 'O disbeliever [kaafir],' it will apply to one of them. Either it is as he said, otherwise it will come back to him" (tr: Sahih Al-Bukhari) meaning its faith will be wasted.

The second Hadith, Abu Dharr (ra) narrated: That he heard the Prophet ﷺ saying, "If somebody accuses another of Fusuq (by calling him 'Fasiq' i.e. a wicked person) or accuses him of Kufr (disbelief), such an accusation will revert to him (i.e. the accuser) if his companion (the accused) is innocent" (Tr: Sahih Bukhari).

These two Ahadith clarifies the situation of the person who declares Muslims to be disbelievers"

(Fatawa Sirat e Mustaqeem p 551-552, edition Maktabah Quddusiya)

Note from translator: The beliefs, statements and actions that amount to Kufr are mentions in Books of scholars, in books of Fiqh in the chapter of apostasy, with the conditions required before declaring someone a Kafir.

Can we donate to a religious or political party?

Question: From East Ham Muhammad Rafeeq wrote: “Is it permissible to donate to a political or religious party. There are many religious parties. There is only one religion but these parties have made many religions and they work from donations as the government does not give them any grant and some of these parties bring harm to the religion. If they work sincerely for the religion, there should not be any sectarianism (Firqah Wariyat) but up to now there are many parties who look at Muslims with hate and love the non-Muslims. My aim is: is it allowed to donate to such parties?

Answer: Regarding donation or financial help to a religious, political or social party, then the Quran states clearly:

“**Cooperate with one another in goodness and righteousness, and do not cooperate in sin and transgression**” (Al-Maidah: 2)

So this Quranic principle is regarding cooperating with an individual or a party. If you consider that they are bringing a religious or wordly benefit and they are not opposing any ruling of the Shari'ah, then you should help this party.

If some groups have some works against Islam and they also do some good works, then there is nothing wrong in cooperating with them in good and pious works. Yes if by cooperating with them there is the fear that their bad aspects will spread or they will start to do something wrong with the donations, then you should not cooperate with such people.

The people, who instead of spreading the pure religion, spread sectarianism (Firqah Wariat) and hate, and through them there is the fear of spreading Fitnah and corruption among Muslims, one should not help financially such groups, and in contrast to them, you should favour parties who spread purely the Book and the Sunnah and are working for Ittihad and cooperation between Muslims.

Hating Muslims and loving Non-Muslims cannot be from the actions of Muslims, Islam teaches love for everyone and especially more love towards brothers sharing the same creed. Islam is against hate. In behaviour, non-Muslims also deserve respect but they don't deserve love and friendship of the heart. Establishing love of the heart towards the enemies of Islam and hating Muslims is a serious crime.

The Quran states: “**O believers! Do not take My enemies and yours as trusted allies**” (Al-Mumtahanah: 1)

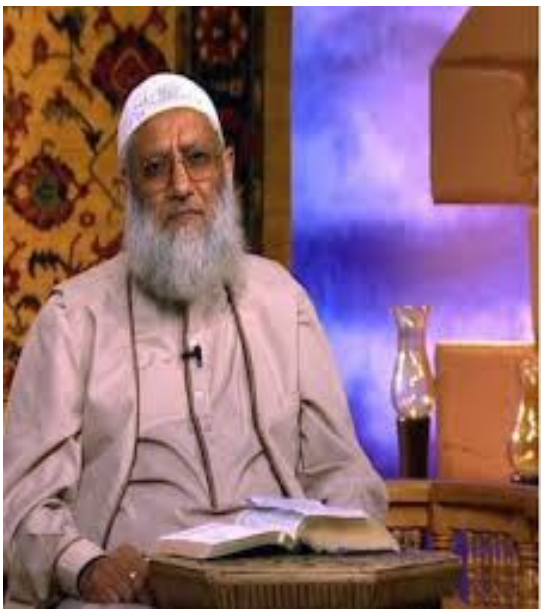
So it is known that the Non-Muslims who have hatred and despise towards Islam and Muslims, and are working to bring harm to Muslims, Muslims cannot take

them as friends. As for mixing with them with good behaviour, acting with justice and fairness with them, and helping them in difficulty, this is essential for every human being.

In conclusion, helping a party or an institute whose actions bring harm to Islam and Muslims and put the Islamic personality in danger, we should not cooperate with them as it entails the domain of sin and transgression.

(Fatawa Sirat e Mustaqeem p 527-528, edition Maktabah Quddusiya)

Chapter 6: Memoirs part 24 of Shaykh Suhaib Hasan



Chapter 6: Memoirs part 24 of Shaykh Suhaib Hasan

11. Memories with Muhammad Luqman Salafi

Unlike previous chapters, the stories in this chapter do not follow a historical continuity as they are about individuals that I have befriended. Regarding my friend and companion from Madinah University, a strong pillar of the land of India, Muhammad Luqman Salafi, who returned to his Lord on 5 March 2020 in Makkah. His funeral prayer was conducted in the holy Masjid of Makkah, and he had the honour of being buried in the cemetery of Al-Mu'alla.

The students and teachers of Jamiyah Al-Imam ibn Taymiyah (Bihar), an institution that he had established, held a conference In Memoriam. I was invited to deliver a speech at this conference and also presided at the final gathering of this two-day conference. Here is a short summary of my thoughts delivered at the Memoriam.

In the Name of Allah, the Merciful, the All-Merciful

"**And Allah increases in guidance those who are ˹rightly˺ guided. And the everlasting good deeds are far better with your Lord in reward and in outcome**." (Surah Maryam)

I am thankful to the heads and graduates of Jamiyah Al-Imam ibn Taymiyah who invited me to deliver a speech so that I can share with you all memories of my dear brother, my friend and colleague, brother Muhammad Luqman Salafi. I will try to contain my memories in the following points:

1. The establishment of the Islamic University of Madinah was a benediction. It provided a golden opportunity to students coming from different parts of the world to establish bonds of love and friendship, and it is according to the Hadith: ""The souls are [like] recruited soldiers: those who know one another will get along, and those who do not will not" that I acquired many friends among whom we count from Patna (Bihar) Muhammad Luqman Salafi.

I came to Madinah Munawwarah in a group of 18 Pakistani students in July 1962 while Shaykh Muhammad Luqman arrived in a group of 17 shortly before us.

My noble father Shaykh AbdulGhaffar Hasan came as a teacher after 2 years. Not only me but also my two brothers established strong links with Luqman. He was greatly inclined to learn English hence our links increased. I was one year ahead of him in the academic year, but we spent much time together in the 4 years at the University.

After my departure to East Africa, there seemed to be no opportunities to see him again, until Dar Al-Ifta establishing a committee of Da'wah and Tabligh in the days of Hajj. This committee was entitled "At-Taw'iyah Al-Islamiyah fil Hajj" and I was invited for many years by this committee at the time of Hajj.

As Shaykh ibn Baz was our head, all his Maktab would be transferred during the

days of Hajj from Riyadh to Makkah Mukarramah. Our friend Luqman, who was Secretary and translator of Shaykh ibn Baz and thus among the staff of his office, would spend days in Makkah. Our links hence increased not only in Makkah Mukarramah but also in Taif where he would go with Shaykh ibn Baz in hot weather. The doors of his offices were always open to meet me. I invited him (Shaykh Luqman) for the annual conference of Markazi Jamiat Ahl e Hadith UK and he accepted my invitation with joy.

2. The university we attend and the knowledge that is available to us has a right over us, and my friend fulfilled this right fully. He was already dedicated to the Arabic language but gained greater excellency in the company of great teachers. It is a concordance of events that in the period of seeking knowledge, my first article was published in the weekly magazine "Ash-Shihab" of Beirut and Luqman Salafi had the joy of having an article published in the magazine "Al-Adeeb" of Beirut. Many students of the Indian subcontinent reached the University but very few were fortunate to master the subtleties and refinement of the Arabic language, and then transmit it with a flourish of their pens.

3. Our brother Luqman Salafi was filled with love of Ahl e Hadith Maslak. He was very active in promoting the clear call of the Book and the Sunnah. From his speech and tongue to his pen and paper, all were devoted for this purpose. He chose the topic of defending the Sunnah for his PHD. During a meeting he gifted me the published version of his PHD entitled "Ihtimam Al-Muhaddithin bi Naqd Al-Hadith Sanadan wa Matnan". In this book, where he mentioned the efforts to scrutinise Ahadith from the point of narration and understanding, he also examined the doubts and allegations of the orientalists.

Regarding this, I presented to him my MA paper which had a similar topic, and which discussed in particular the Ahadith of Sunan ibn Majah that late scholars of Hadith (such as ibn Jawzi and others) declared forged. Then my paper refuted the objection of Schacht that the Asanid of Ahadith tended to be grafted with the passing of time. I gathered the Asanid of the Ahadith forbidding Muzabanah sale and used these to counter the argumentation of Shacht. Brother Luqman was kind enough to appreciate my paper.

4. Despite living far from India, brother Luqman established in India in the province of Bihar (Jharkhand), a great place of learning under the name Jamiyah Al-Imam ibn Taymiyah. He brought the project to fruition; built tall buildings for it and Insha Allah it will be a great treasure for him in the hereafter.

It was in 1988 that I first heard about the foundation of this institute, as he requested me to write a letter to Shaykh ibn Baz introducing this project, and according to my diary, I wrote this letter on the 27 January 1988. In my letter, I praised the establishment of this place of learning in Chandbarah.

During the process of building this centre, brother Luqman did not forget those who had aided him in the project. He called the department of Verification after Shaykh Ibn Baz, and named the lecture hall after Shaykh Muhammad Nasiruddin Albani. I saw photos of the institution and note that one individual achieved a project that is normally achieved by an entire group.

5. Let me now mention the autobiography of brother Luqman entitled “Karwan e Hayat”. How fortunate are the students who remember their teachers and colleagues. Brother Luqman mentioned all his teachers by name, those from whom he studied in India, and also those who were his teachers and mentors in the University of Madinah and in the Ma’had Al-‘Aali (Riyadh).

Among his teachers, he mentioned in detail and with affection my father Shaykh AbdulGhaffar Hasan Rehmani, as well as Shaykh Ibn Baz, Shaykh Muhammad Ameen Shanqiti, Shaykh Albani and Hafiz Muhammad Gondalwi. He also mentioned his companions, especially his class fellow Hafiz Ihsan Elahi Zaheer with whom he had a great bond, and I am delighted that he did not neglect me, this insignificant person.

6. As I would go regularly to Riyadh and Taif, I had the opportunity to benefit from his hospitality often.

In the year 1987-88, I left London with my friend Dr Syed Mutawalli Darsh (Azhari) to stay in Riyadh for 3 months for the purpose of reviewing and correcting the English translation of “Ma’ani Quran”. In this time, I would meet him daily in the office and I would also visit his guest house.

In another visit, I stayed one or two nights in his guest house, and I witnessed that guests would come regularly and many of his companions would stay there enjoying his hospitality.

He was very busy in his office work but people in need would be sitting in front of him, some would need a recommendation letter, some would request to meet the Shaykh (ibn Baz) through him, and some would meet him to seek a temporary place to stay.

7. A pious progeny is a great reward for a scholar. Generally, scholars do not manage to give great attention to their children due to their hectic schedules. Often, we find after their deaths, that despite the great praise for them, their children are not walking in their footsteps.

In a meeting in 2010, brother Luqman mentioned to me a story: Ahmad, the son of Shaykh Ibn Baz, after graduating from the college of Shari’a turned towards business. The reason was that in his youth, he became very close to Abdul Aziz, son of King Fahd. As the mother of Abdul Aziz was from the Aal Shaykh family, she would send him to stay often with Shaykh Ibn Baz, so when Abdul Aziz started a business, he made Ahmad a partner. Brother Luqman had advised Ahmad to look after the scholarly inheritance of his father and keep alive the name of his father. Ahmad thanked him for the sincere advice, but carried on with his work. Once he (Ahmad) went to Madinah University where the teachers and students organised an event to receive him and praised his father’s legacy with great enthusiasm and love. Hearing this affected Ahmad greatly, so he excused himself, saying he could not contribute much to the event. The Shaykh had other sons, Khalid and AbdurRahman, but neither had the honour to be successors of the Shaykh.

Now we hope that the qualified and excellent son of Shaykh Muhammad Luqman

Salafi, Dr Abdullah Salafi, will lead with great zeal and fervour the scholarly institute established by his father. May Allah Ta'ala grant him success in the field of knowledge and action

Our last call is: All praises belong to Allah, Lord of the universe

12. Obtaining a place for Jamiyah Al-Quran

At the end of 1979, my wife and I began a project to buy a property in order to continue with the educational and Dawah related activities of Al- Quran Society that I had founded in London. My wife Umm Wohaib had started a class for ladies and children in our small house on Granger Road in North London. These were evening classes, but our small house was soon insufficient to meet the needs of the local community of Muslims. Soon a large house came up for sale in our area; the lounge could fit 15 boys and girls for study, and it was also suitable for the office work and organisational work of the Jam'iyat, but its price of 27 000 pounds was above our capacity. We made efforts to try to collect this amount. We kept writing to the head office of Dar Al-Ifta Riyadh where our Shaykh Abdulaziz ibn Baz had moved as the Mufti of Saudi Arabia, and then through Allah's generous care, we managed to purchase this house. Dar Al-Ifta gave us £15 000 and our benefactor Abul Aziz Ali Al-Mutawa gave a donation of £12 000.

My family and I lived as tenants in the house; our lounge was an office during the day, and in the evenings it became a madrassah for the boys and girls of Tottenham, Wood Green, Hornsey and other places. For the next 18 years (up to 1997), my wife educated many young boys and girls in completed the reading of the Quran, memorising Juzz Amma, learning the prayer and obtained the privilege to offer it in congregation.

I wrote a course entitled 'Lessons in Quran and Sunnah', which contained articles on lives of Prophets, Aqeedah, Hadith and general subjects, as well as questions at the end of each article. This was a correspondence course comprising twenty thin booklets, each a different colour, that were published over fifteen years and that reached places as far away as Ghana and Nigeria, as well as Europe and the Americas. We would post each Lesson as it was published to subscribers, who would often write lengthy replies and send them to me for correction. The course was unique in its time and retains a special place in my memory.

I have many other special memories of this house on Belmont Road, overlooking a beautiful park and tall oak and sycamores.

One of these is the day when the convert sister Sumayyah's Nikah was performed with a Syrian young brother Ghassan. This English young lady became Muslim after reading the Quran, but her family refused to accept her new faith and made her life very difficult. She was alone in the world until she met Ghassan, and he became a prisoner of her beauty.

Their ceremony of Nikah was going to be a simple affair at our home. But my dear German friend Siddik arrived the same day with his wife and a group of about thirty German female converts who were touring England and meeting various

leading lights. He asked if they could meet the bride and soon our house was teeming with this joyous group. His centre in Germany remains a Markaz for Da'wah and Tabligh. After converting to Islam, he joined Madinah University, married a Muslim sister from Malaysia, and then he started Da'wah in Germany through this centre. As part of his work, he would take new converts to Makkah and Madina, as well as to other cities in Europe. He parked his mini bus before our home, and out poured a group of very happy converts as well as ladies of Indian origin living in Germany.

The wedding became a memorable affair due to these new and international guests. Sumayyah remembering this time said:
"There were 2 days in my life were I had to face solitude, but this verse of Surah Ad-Duha gave me comfort: "**Your Lord (O Prophet) has not abandoned you, nor has He become hateful (of you)**". There was a day when I converted, and my household left me. And another day when my Nikah took place and Allah sent so many guests from the invisible to remove my solitude."

Sumayyah and Ghassan moved to the south of England and Allah Ta'ala gave them 3 daughters. My wife visited Sumayya once and Ghassan would often write to me. Sadly, the couple separated later, and I heard many years later that Ghassan had passes away. May Allah Ta'ala grant Sumayyah and her daughters the good in the world and hereafter and keep them on the straight path.

Many prestigious personalities from UK and from outside came to our home and the home of Al- Quran Society, including: The Imam of Ka'bah Shaykh Muhammad ibn As-Subayyal, Shaykh AbdulMuhsin Hamd Al-'Abbad former chancellor of Jamiyah Islamiyah Madinah Munawarrah, Shaykh Waheedudin Khan (India), Dr Asrar Ahmad, his elder brother Ijaz Ahmad and his younger brother Dr Absar Ahmad, Hakeem AbdurRaheem Ashraf, Sayid Abdul Aziz Ali Al-Mutawa' and others whose mention will come later.

Original Urdu post:

https://siratemustaqeem.mjah.org.uk/gahe-gahe-baz-khawan-e-qissa-pareena-ra-2/